UNITARIAN WORD & WORK

OCTOBER 1910

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, and The Young People's Religious Union

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

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UNITARIAN WORD & WORK

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Vol. 14 OCTOBER, 1910 No. 1

EDITORIAL

WORD AND WORK begins its fourteenth volume with this number and appears in a new and more attractive dress. The welcome co-operation of the Unitarian Sunday School Society makes the point for a new departure. The Bulletin has, therefore, been enlarged to twenty-four pages and a cover added. It will continue to serve as the medium of communication between the officers of the National Societies of the Unitarian fellowship and the friends of our cause. Each Society is responsible for its own department in the Bulletin, and the first four pages of comment will be in charge of an editorial committee representing all the co-operating agencies. WORD AND WORK is but one of the many manifestations of the very hearty spirit of fellowship in a common cause which binds together our various national organizations. Each has its special field of service, but all pursue the same ideals. Through the columns of this Bulletin the Societies try to keep their members informed of their hopes, plans, failures and accomplishments.

WHAT is Unitarianism? The answer once given by Brooke Herford is that it is that form of Christianity which holds the faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not "fallen" and depraved, but steadily rising; Heaven and Hell they think of not as separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God. Reverencing the Bible as the text-book of religion, the records of God's gradual revelation of His truth and will, they hold the Scriptures to be but human records, to be studied with perfect freedom to distinguish the divine from the human. Unitarians have no formal creed. They urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth.

Let us insist upon the broadest and most natural interpretation of the name by which our movement, for better or worse, is known. "Many people," said Dr. Savage, "limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most sig-

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nificant facts of the world: the unity of the universe; the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is to endeavor to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."

Unquestionably what Unitarianism originally denoted was the doctrine of God's oneness, as opposed to the doctrine of his trinity. The doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, said John Chadwick, "it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word Unitarian."

IT is a curious dispensation of Providence that lays upon the little Unitarian fellowship the task of preserving unbroken the continuity of the spiritual life of the Christian centuries. It is our privilege to cherish what has been proved good in the past, and at the same time to welcome new thoughts and methods; ours to treasure noble traditions, and at the same time to believe in the inspiration of the present; ours to preserve a goodly heritage, and also to be in thorough sympathy with our own age,—think with it, hope with it, speak its language, share its spirit. True Christianity is preserved and transmitted not by those who make it a cloistered virtue, a scholastic theology, or the tradition of the past energy of a God who has now faded into a remembrance, but rather by those who rejoice in the light of present revelation. Christianity, if it is to be kept serviceable and fruitful, must be continually refreshed and enriched by evidence of the unceasing power and love of a God who lives and works to-day. Unitarians have faith in the guidance of the ever-present spirit that is older than the oldest and younger than the youngest. They trust the daily renewal of the Holy Spirit, whose uninterrupted bounty leads them from the outworn fields of dogma and sacerdotalism and bids them plant and gather new harvests of truth and service.

THESE are times in which all believers in a rational religion are confronted with an imperative challenge. Is the message of truth, freedom and brotherhood, which it is the privilege of Unitarians to affirm, to find adequate utterance? Are the men and the institutions through whose word and work the message is uttered to find encouragement and support? Are Unitarians prepared to rise to the level of their opportunity, or must their duty wait until Christians of other name and allegiance are willing and able to discharge it?

It is not a question of the final acceptance of the convictions and hopes which Unitarians cherish. Truth will prevail, freedom will triumph, the spirit of brotherhood mounts more and more to its rightful place in the hearts of men. The urgent question is whether those to whom have been already revealed the worth and power of these conquering principles are to be faithful to their trust. Are Unitarians ready to surrender their honorable post, as pioneers of the Christian army, to braver hearts, or will they

boldly persevere, daring to wrestle with the great problems of the present age, making no stingy bargains with Providence, but pressing forward to new discovery and achievement?

Unitarians have done great service to humanity in overthrowing the errors and evils of a past generation. It remains for them to do something constructive and positive for the joy and peace of the coming generation. It is an honorable service to bury the dead; it is a worthier service to speed the living. It is good to deny a lie; it is better to affirm the truth. Shall not the power of applying truth fulfill the power of acquiring truth? Is not the possession of a truth a self-sealed commission to declare it? Is not the religious freedom we have won for ourselves a privilege we ought to make possible for others? Shall we not realize that we are commanded not to be ministered unto, but to minister, to grow wiser by solving the problems that beset us, stronger by prompt helpfulness, and richer by generous giving?

IT is often said that Unitarians have no adequate organization. The criticism is sometimes applied to our methods of conducting our churches, sometimes to our ways of settling ministers, sometimes to the administration of our missionary work, sometimes to our inability to raise sufficient money for our local or national needs. The difficulty is one inherent in our Congregational inheritance. It is one of the handicaps of freedom. But let us not exaggerate our weakness. The fault is not one of the head, but rather of the hands. We have adequate forms of organization, but we do not always use them intelligently or efficiently. What makes the comment that we lack system a just one is that the lessons of successful experience are so little availed of in our parishes. No authority outside our independent parishes exists which can compel the adoption of wise methods. Our conferences may resolve, our national officers may advise and plead, but nothing comes of it unless our independent churches are wise enough to adjust their methods of work to the plans which have been proved good in the experience of our free fellowship. The resolutions of conferences, the constant appeals of our strongest and wisest men, the patient explanations of the national executive officers, have, after perhaps twenty-five years, resulted in the adoption of wise and good methods of administration in perhaps a third of our Unitarian parishes. No parishes and no ministers have a right to say that they do not know how to win success. They have been repeatedly shown the way that leads to usefulness and fruitfulness. It remains to walk in that way. We have a system, but we do not use it. We have power, but we do not apply it. We have steam in the boiler, but too often it escapes and wastes itself in air.

HOW many of our churches are half failures when they might be glorious successes! Though they "hitch the wagon to a star," how often the connection has slipped. Often a church begins a new year with large anticipations of useful service, but the months pass, and somehow the burden seems to grow heavier. It is an excellent work, but it does take so much time and money to support it. The people take up by fits and starts one device after another. They run after unfamiliar novelties that for the moment look interesting and attractive,

and in the vacillation and the impatience for quick success the real work of the church is half done and poorly done. Too much of our church work has no power of patient persistence in it. Our good impulses are often as seed sown on shallow ground, springing up quickly, but only to wither in the face of ridicule or snap at the first frost of trial. The very souls that with loudest acclaim hail "the footsteps on the mountain of those that preach good tidings" are often the ones to desert when the path leads through the dust of commonplace concerns. The vision of the possible ideal is inspiring; but the higher our ideals, the more we feel the jar when we drop down and try to identify a spiritual vision with the routine work of a little parish church. The antithesis disheartens us; and in the stress of petty labors, fretted by mistakes, baffled by stupidity, the enthusiasm in which we trusted flickers and dwindles low.

THERE is very little value in partial religion. There is no comfort in minds half made up and resolutions half formed and positions half won. Let us not be deceived by the good intentions that play about good deeds, trying to see how near they can come without touching. Let us beware how we bring our standards of excellence down to meet our half-hearted efforts. Let us beware the temptation to make bargains with our shortcomings and to invent plausible excuses. Whatever the contrast between the actual and the possible, we shall do well not to lose the impulse of our visions. The glory of the invisible may still transfigure the visible. Let us view our little church and the meagre congregations and all the halting endeavors not so much in the light of what they are as of what they represent. Clothe them with interest and obligation and affection, just because of the idealism that can lend to the poor realities something of its dignity and worth. Let us see to it that in our church we have not only the impulse to begin, but the capacity to endure; not only the incentive to act, but the power to stand. Let us resolve that our ardor shall not be transient, but habitual; not involuntary, but intentional and personal; not general, but particular and persistent.

Hymn

For the Eighty-fifth Anniversary of the Association, May 24, 1910.

O Thou, our dwelling-place,
Our times are Thine;
Through all our years we trace
Love's great design;
Lure us to high desire
And by Thy heavenly fire
In all our souls inspire
Thy life divine.

O Fount, unspent and pure,
Thy healing balm
Our wounded lives restore,
Our sorrows calm:
Such health as Thou canst give
May each worn heart receive;
O, bid us rise and live,
Safe from all harm.

Bless Thou our thought of Thee,
To error prone;
In holier phrase may we
Thy name enthrone.
Through some high duties cast
Within Thy purpose vast,
May we know Thee at last
As we are known.

O, joy of service rare!
Forth may we go
Thy wondrous work to share,
Thy will to know;
Our hands Thy temples raise
And through all coming days
Our heats, warm with Thy praise,
Thy life bestow.

Lewis Gilbert Wilson

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President*
Rev. Lewis G. Wilson, *Secretary*
Francis H. Lincoln, *Treasurer*
C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Our ministry has been deprived by death of the services of two honored veterans, Rev. William F. Potter and Rev. Thomas D. Howard. Rev. Francis M. McHale, formerly of the Christian Church, has taken charge of the circuit work in Florida and Southern Georgia. Rev. Peter S. Goldsmith, D.D., has resigned from the First Church, Salem, Mass., to accept a call to Yonkers, N. Y. Rev. J. H. Applebee has resigned at the Pilgrim Church, Attleboro, Mass., to accept a call to the May Memorial Church, Syracuse, N. Y. Rev. Henry D. Stevens has resigned at Sterling, Mass., to accept a call to Walpole, Mass. Rev. O. J. Fairfield has resigned at Ware, Mass., to accept a call to Littleton, Mass. Rev. W. S. Morgan has resigned at Albany, N. Y., to accept a professorship at the Pacific School for the Ministry. Rev. George Jones has accepted a call to Harvard, Mass. Rev. Sidney Robbins has been ordained minister of the Church at Kingston, Mass. Rev. C. P. Wellman has resigned at Humboldt, Iowa, and Rev. V. J. Cady at Kansas City, Mo. Rev. Florence Buck has been given a year's leave of absence at Kenosha, Wis., and is supplying the pulpit at Palo Alto, Cal. The Kenosha pulpit is to be supplied by Rev. M. R. Morse. Rev. Paul R. Frothingham has also been granted a year's leave of absence, and during the next year his pulpit at Arlington Street Church, Boston, will be supplied by a number of our leading ministers in accordance with a list already published.

Church Extension

A new Society has been organized at Ft. Worth, Texas, which will be for the present under the care of Rev. George Gilmour of Dallas, Texas. The new church buildings at Petersham, Mass., and Andover, N. H., were dedicated last June. Four new church buildings in California are nearing completion and will be ready for dedication this fall. They are situated at Fresno, Woodland, Eureka and San Diego. The first three of these buildings are the original church homes of newly organized societies. The new church at San Diego takes the place of a former building. The chapel at Potter Place, N. H., is approaching completion. The beautiful new church in Lynn is nearly finished, and the church in Indianapolis, Ind., will probably be completed by the first of the new year. Extensive repairs and alterations are in progress in the churches at Westford and North Andover, Mass., and Louisville, Ky. Gannett Hall, the beautiful and commodious addition to the Parish House of the church in Rochester, N. Y., will be ready for dedication this month.

Missionary Journeys

Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, will leave Boston on Oct. 3d, to visit the State Conferences of the Middle West and a number of the churches of the Rocky Mountain District. The Michigan Conference will be at Detroit on the 4th and 5th, the Illinois Conference at Geneseo on the 6th and 7th. On

the 9th, Mr. Wilson will probably preach in one of the Iowa churches, after which he will attend the Minnesota Conference at St. Cloud, on the 11th and 12th, and the Iowa Conference at Davenport on the 13th and 14th. From there he will visit several churches on his way to Wichita, where the Missouri Valley Conference will be in session on the 18th and 19th, after which he will hasten on to Pueblo, Salt Lake City, Boise, Butte, Helena and Great Falls, stopping en route East at several points, and arriving at headquarters early in November.

Rev. Frank Wright Pratt, Secretary for the Canadian Northwest, has, during the Summer months, made an interesting missionary trip to a number of the new cities north of Calgary. His visit included Edmonton, a large and rapidly growing city, also Lacombe, Wetaskiwin, Red Deer and Moose Jaw. In all these places he discovered Unitarians and in several of them held services, which were largely attended. At Regina, Mr. Pratt arranged for services, but, owing to the sickness of his son, was obliged to return home. Enough was discovered, however, to indicate the existence of a large field for our missionary activities, with undoubted support on the part of a great many people who have already settled in that part of Canada.

During the month of October, Mr. Pratt will visit our new churches in Vancouver and Victoria. His object will be to ascertain the probable strength of these new churches, assist in developing contingent organizations, visit and encourage those now interested, prepare them for permanent ministries, and open the way, if possible, for the building of church edifices. In his absence his work at Calgary will be in charge of Rev. James Edward Wright, D.D., of Montpelier, Vt.

The Secretary of the Department of Education will next month make a journey in the South, visiting the schools for the colored people, which are more or less dependent upon Unitarian support, and preaching in the churches.

The Secretary of the Department of Foreign Relations has just returned from his European journey and reports the extraordinary success of the International meetings in Berlin and in Hungary, and the many interesting and encouraging events of the journey which he and his fellow-delegates have made.

Rev. Charles F. Dole will start in this month to visit as a Billings lecturer the college town churches in the Central West.

Unitarian House at Chautauqua

The season at Chautauqua, N. Y., has been especially successful. Fifteen to eighteen hundred free tracts have found their way to readers. Among the preachers of the season have been Dr. Francis A. Christie, of the Meadville Theological School; Rev. Henry Van Ommeren, of Mt. Pleasant, Mich.; Rev. Charles E. Snyder, of Franklin, Pa.; Rev. Grover G. Mills, of Watertown, Mass.; Rabbi Jacob Singer, of York, Pa., and Rev. Wm. Channing Brown, of Boston, Mass. The Post Office Mission Library has rendered good service, and our Conference on "What the Unitarian Church Can Do for College Men and Women" was decidedly successful. At this Conference the speakers were President Franklin C. Southworth, of

Meadville, Pa.; Rev. Grover G. Mills, of Watertown; Dr. Samuel M. Crothers and John Graham Brooks, both of Cambridge, Mass., and Dr. Francis A. Christie, of Meadville, Pa. Following the Conference a meeting of the Alliance was held at the Headquarters building, and representatives from Maryland, Texas, Ohio, West Virginia and Massachusetts were in attendance. On the evening of July 21st a reception in honor of Dr. Crothers and President Southworth attracted a large company of friends.

The attendance at Chautauqua has been unusually large, and the program has been of high order. Four series of five lectures each have been given by Prof. Albert Bushnell Hart, Dr. Crothers, John Graham Brooks and Edward Howard Griggs. A Pageant of Chautauqua Lake, its traditions and history, supplemented by the presentation of "The Little Father of the Wilderness," by Mr. Francis Wilson, the coming of the New York Symphony Orchestra, under the direction of Mr. Walter Damrosch, and a visit and lecture by James Bryce all proved to be of compelling interest. On Aug. 24th, the one hundredth birthday of Theodore Parker, a meeting of commemoration was held and Dr. Christie, of Meadville, spoke of the theological side of Parker's work.

The Annual Report

The pamphlets containing the Annual Reports of the Secretary and the Treasurer of the Association, together with the address of the President and the minutes of the Annual Meeting, have been mailed to every member of the Association, and packages have been sent for distribution to all the churches. It is hoped that the report will thus reach all the people who are or who ought to be interested in the work and progress of the Unitarian church in America. Some loyal ministers distribute the reports by hand, leaving a pamphlet in each household in the parish. Others mail a copy to every family. Others place the reports in the pews, and ask the members of the congregation to take the pamphlets home and read them. In some cases, however, the ministers are so much occupied with higher things that the package of reports remain unopened, and the people fail to learn the use and fruitfulness of the money they have contributed to the national cause. It is even rumored that in some churches the report reaches the people only through the medium of the stove or the furnace, the pamphlets being used by the janitor to kindle the fire. It may be unnecessary to say that the report is really meant to warm the hearts of the people rather than their bodies, and to kindle spiritual fervors rather than be dissipated in smoke. If the reports do not get into the hands of the people, friends of the Unitarian cause can help by calling the attention of their minister or officers to the omission. Then, if the substance of the message fails to get into the heads and hearts of the people, the fault will be in the writers of the message, and not in the loyalty and courtesy of the intermediaries.

The officers and directors wish to invite the entire confidence of those who contribute to the work of the Association, and they give complete publicity to all the financial transactions of the Association. Nothing is done behind closed doors. The methods of doing business, the details of the missionary expenditures, the condition of the investments, are set forth in full. Every contributor can discover just how and where his money is used. The report clearly demonstrates that the

money entrusted to the directors of the Association is efficiently used to found and maintain useful religious institutions, to support preachers, to publish books and tracts, to maintain the activities of national and local headquarters, and through diversity of operations to advance the principles of thought and conduct in which Unitarians believe.

Publication Department

The Publication Department will issue this Fall a number of new, interesting and valuable books. For convenience of reference the titles, authors, prices and brief descriptions will be given from month to month on the inside back covers of WORD AND WORK. The subjects of theology, biography, history, ethics and philosophy all find their place in this list. Be it noted again that any of the volumes desired will be sent on approval for examination, with the privilege of return if unsatisfactory, in accordance with the established policy of the department. A new and complete edition of the catalogue of books published by the Association has just been issued, and a new tract catalogue is also ready for distribution, both of which will be sent to anyone upon request.

It is hoped that the remaining volumes of the set of Theodore Parker's works may be issued by the end of the year. Additional titles have been added to the Unitarian Library of Paper-Covered Books, and by Dec. 1st fifteen volumes in all of the best of the older of the Association's books will be available in this very inexpensive form. A descriptive prospectus of these volumes will be mailed for the asking. The long-awaited "Heralds of a Liberal Faith," a three-volume set of biographies of Unitarian preachers from the origin of the Unitarian movement down to the beginning of the present century, will be ready, it is hoped, by the end of October. Three really monumental works will, therefore, be completed by the Publication Department this autumn,—the two sets of books just mentioned, and "Myth, Magic and Morals," by Conybeare, the last of which is also a work of wide research and of the ablest scholarship.

All of these new books can be examined and purchased in their own parishes by members of those churches which maintain a local agency for the sale of the Association's books. The satisfactory plan inaugurated last year of making the books of the department thus directly available to the members of the parishes will be continued, and it is expected that an increased number of churches will have book exhibits this autumn. Wherever local agencies are maintained, it is very desirable that purchases be made through them.

Department of Social and Public Service

The Secretary of the Department is co-operating in the arrangement of several civic conferences in different parts of New England. In some places the church is promoting the conference; in others the local grange is associated with the church, and a number of the addresses will be of special interest to farmers. In all the conferences local questions are under discussion. At one of them the subjects are boys' and girls' clubs, town improvement, parks and playgrounds; at another, country hospitals, district nursing, apple culture, good roads and problems of citizenship; at still an-

other, rural betterment is to the fore, and questions connected with the new immigration. The speakers are experts in their respective lines of work, and freely give their services. The meetings last two or three days, as the case may be, and as a result interest in local problems should be stimulated and the future handling of them be more efficient. The Secretary will be glad to correspond with any who care for further information, or who may wish to plan other conferences.

The Department is also much interested this fall in housing reform. Living conditions in many cities and towns for families with very small incomes are wretched in the extreme. Dwellings are unsanitary and overcrowded, many rooms are dark, the water supply and toilet facilities are wholly inadequate, the death rate is high, decent privacy is out of the question, and a healthy home life is almost impossible. Under such conditions health and morality break down. One-third of the shiftless mothers and two-thirds of the deserting fathers come from dirty and overcrowded homes. One-third of the mentally deficient, two-thirds of the physically ill, and two-thirds of the delinquent children come out of these conditions. They are responsible for two-thirds of the charity and reform work in which our churches and people are interested. Bad housing is a dangerous menace to the whole community. It is something to be grateful for that the Massachusetts Civic League is beginning a campaign against it in the State of Massachusetts. It will be a long, hard fight, and in it the League should have the co-operation of every one in the State who cares for the common welfare. This work should make a special appeal to our church organizations of every name, for personal service will count for more here than in almost any other direction. Mr. Forbes would like the opportunity to present the matter to as many men's clubs, alliances and young people's societies as possible in the coming season.

New Work in the Field

From our Icelandic Conference come interesting reports of missionary interests, during the summer, of the Field Secretary for the Icelandic churches, Rev. Rognvaldur Petursson, and Rev. A. E. Kristanson, of Gimli, Manitoba. They have visited many of the Icelandic settlements north of Winnipeg, and have held services, christened children, and prepared the way for a permanent ministry among their own people, many of whom have long since outgrown the limitations of their former orthodoxy and are ready to accept our new message.

Our enthusiastic young minister at Everett, Oregon, Rev. Otto E. Duerr, has this summer done missionary work in Tacoma. Here he has discovered a few supporters of a former movement and interested a considerable number of recent comers in the prospective formation of a new Unitarian society. For the present, he will preach in Tacoma on Sunday evenings and spend two or three days a week there, developing the Unitarian resources of the city.

At Alameda, the Field Agent, Rev. John A. Cruzan, began services in August, and is still at work, reviving the society and preparing it for a permanent minister.

Among other recent events on the Pacific coast is the call to the chair of

Philosophy and Psychology in the Pacific School for the Ministry, at Berkeley, Cal., of the Rev. William S. Morgan, Ph. D., and his acceptance. Dr. Morgan has for years been a prominent figure in the city of Albany, where he has taken a deep interest in public affairs. In company with Prof. Pollock, of Albany, he has spent the last two or three months in Europe, making a systematic study of European civic conditions. The result of these labors will be published, jointly, in book form, in course of time. They also attended the Educational Congress in connection with the Exposition at Brussels. The Pacific School for the Ministry is to be congratulated upon securing the services of Dr. Morgan, and his deep interest in Unitarianism will undoubtedly be felt throughout the district.

After two months passed in his home in Finland and in attendance upon the International Congress, the Rev. Risto Lappala will have charge, under the direction of the Department of New Americans, of the Finnish work. He has returned to this country and visited a number of Finnish colonies in New England, and has recently gone to Duluth, where he will establish himself in direct connection with the large population of his own people. Mr. Lappala has been very bitterly denounced by the members of the orthodox Finnish churches, but as great numbers of his people have, in coming to this country, expressed their interest in liberal Christianity, there is no doubt that a large field awaits his services. Mrs. Lappala is also interested in the work, and will assist him with enthusiastic efficiency.

Tuckerman School

Three special courses of lectures given this month at the Tuckerman School are very inviting. On Wednesday, Oct. 5th, Dr. Crooker begins a course of twelve lectures on "Outlines of Church History," and will continue on Wednesday mornings at 9.30. The subjects are: Oct. 5, "The World Into Which Christianity Came;" Oct. 12, "The Origin and Character of the Gospels;" Oct. 19, "The Apostolic Churches;" Nov. 2, "Beliefs of the Early Christians;" Nov. 9, "The Making of the Nicene Creed;" Nov. 16, "Cults and Critics;" Nov. 30, "The Roman Catholic Church;" Dec. 7, "Mediaeval Christianity;" Dec. 14, "The Reformation;" Jan. 4, "The Theology of Calvin;" Jan. 11, "The Church of England;" Jan. 18, "The Multiplication of Sects." The fee for this special course will be $5.

Rev. Henry Wilder Foote, of Ann Arbor, Mich., will give two courses. He will give four lectures on "Hymnody," at 9.30 a. m., on Oct. 25, 26, 27 and 28. The first lecture will be on Latin Hymnody, the second on German, French and English Psalmody, the third on the Eighteenth Century English Hymnody, and the fourth on Modern English and American Hymnody. On the same days, at 10.30, he will lecture on "The Social Teachings of the Hebrew Prophets." The titles of the four lectures are: "The Economic Background of the Prophets," "The Ethical Emphasis of the Prophets," "The Prophets in Politics" and "The Prophetic Interpretation of Social Problems." The fee for each of these courses, which will be given in Channing Hall, 25 Beacon street, Boston, is $2.50.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
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Mrs. Emily A. Fifield, *Rec. Sec.*,
4 Ashland St., Dorchester, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk*. Office hours 9.30 A.M. to 4 P.M.

The Alliance congratulates its members on coming together for a new winter's work. After the summer there are many pleasant anticipations to be realized. Almost every branch is more or less closely in touch with the "Unitarian travellers who went to Berlin," and will be able to hear a full account of all that befell them, while other travellers will have experiences to relate and the home-stayers will tell of fairs and lawn parties and neighborhood meetings. The new Manual will be forthcoming and Word and Work, with its news, the President's annual message will claim attention, while new officers, new programs and new schemes for better work will make the meetings full of life and interest.

The Alliance has now 379 branches, and once it would have seemed that we had no more worlds to conquer; but the Year Book shows an increase in churches, which now number 504, so that the ideal is not reached and there are other branches to be secured.

We still preach "nationalism." Not the nationalism which means centralization of authority or power or the concentration and distribution of money, but the nationalism which binds all together in one strong body, where the interests of the East and the West, of the North and the South, are alike important and dear, and where healthy competition alone makes one section more flourishing than another.

Alliance women generally have come out of the intense local narrowness and self-absorption of the old sewing circle and realize the pleasure of being part of a larger whole, the satisfaction of participating in a common work. Some of them are learning also the happiness that comes from generous self-sacrifice.

This larger and wider life must be an advantage to the churches, and so it is with confidence that we urge the formation of an Alliance in every church where there is none, and entreat every Unitarian woman to join. Let us be truly national.

The Executive Board held its monthly meeting on Sept. 9th, 1910, at 25 Beacon street, Boston, with an attendance of twenty-three, including a very welcome visitor, Mrs. Bishoprick, formerly a director from New York. In the absence of the Secretary, Mrs. Alma Faunce Smith was chosen Secretary pro tem.

Mrs. F. A. Weil, of Bellingham, was declared elected as director for Washington, and Mrs. Horatio Stebbins, of Berkeley, as director for California. Mrs. J. W. Sargent, of New York, was elected as Vice-President of the Middle States and Canada, to fill the vacancy caused by the resignation of Mrs. Forbes.

The Corresponding Secretary reported progress in the Manual, of which she is now correcting the proof.

The Committee on Southern Circuits reported that Mr. McHale had taken up the work in Florida with a

good spirit, and appears to be excellently equipped for his peculiar position. He has made Greensboro, Fla., his headquarters, and is already interested to obtain libraries for Greensboro, Mt. Pleasant and Appalachicola. Books may be sent to either place, care of Rev. Francis F. McHale, but he should be notified at Greensboro.

Mr. King has worked all summer in North Carolina, through severe heat and rains, as also has Mr. Cowan. Mr. Cowan has been asked to accept a nomination to the Legislature in North Carolina.

Through a letter from Mrs. Presson, a vote was received, recently passed at the Alliance meeting of the Pacific Coast Conference, expressing the great appreciation of the visit of Mrs. R .H. Davis to the Pacific coast, the regret of those branches unable to meet her, and the belief that the impression made would be lasting.

Mrs. Wells-Smith gave a brief report from the Congress at Berlin, and spoke especially of the good fellowship displayed on the passage over on the Devonian, of the hearty cordiality shown by the foreign Liberals, of the large attendance at the meetings, the delightful excursions, banquets, etc. Miss Low spoke of letters from Hungary and told of receiving a wireless message of greeting from the Alliance women on the Devonian.

The board voted to approve a plan for WORD AND WORK, which, if carried out, will lessen the expense and improve the paper. The board desires the co-operation of the branches and calls attention to a circular to be sent out almost immediately, and which should have a prompt reply.

The following report was accepted by the board:

Our National Appeals

As the Alliance members come together in their various branches, after the long summer vacation, it is hoped that they will take up with renewed zeal and interest the work of the national appeals. Never, since the appeals became one of the regular departments of Alliance work, have the conditions at the opening of the year been so good.

Every appeal which was on the list last year was completed before the annual meeting in May.

The branches, however, will not lack opportunities for generous giving this year. Already three new appeals have been approved by the committee, endorsed by the Executive Board, and appear on the list.

In addition to these, we have the three perennial appeals for Meadville students, Pacific School students and Grace Chapel, Green Harbor. Little need be said of these three, because many of our branches have become familiar with them and so have acquired the habit of regular giving toward them.

The new appeals are not for large amounts. Each of them represents a real need of a society of moderate size which has already raised as much as was possible locally for it before sending an appeal to the committee.

It is now many years since an appeal has come from a California church, and the branches all over the country should welcome this opportunity to show our sister branches on the Pacific coast how much the spirit of fellowship and co-operation can do when turned into practical channels.

The church at Woodland, Cal., is three years old, has about twenty-eight families, has raised $2,500, has

received through the American Unitarian Association, from friends in the East, $2,500. It has purchased a lot, has built its church, and now sends its appeal for help in providing its furnishings. It is the only Unitarian church in the Sacramento Valley, its nearest neighbor north being 300 miles distant, and on the south 93 miles. The work is full of promise, and is heartily endorsed by the officers of the Association.

The little church in Eureka, Cal., our most Western church, needs help to complete the church building and thus obtain a church home, instead of holding services longer in a hall. This society, which came to us from the orthodox Congregational body, is hardly five years old, has less than fifty members and yet has itself raised nearly $2,500, and received $500 more from outside friends. It needs nearly $500 more to complete its building. An appeal for $400 has been recommended. The American Unitarian Association provided a lot and approves the work, as does Rev. Earl M. Wilbur, the Pacific coast Field Secretary.

The third appeal which has been approved and endorsed is that of Morgantown, W. Va. Morgantown is the seat of the State University, and therefore a desirable place in which to have one of our churches established. A lot has been purchased, but the church is yet to be built. President Eliot of the Association speaks of Morgantown as a rapidly growing city and the enterprise as a thoroughly satisfactory one. Mr. Badger, Secretary for the Middle States and Canada, commends it as "one of the most interesting and worthy enterprises we have undertaken for some time."

The three churches making these appeals have all settled ministers.

Other appeals have been received and are under consideration, and doubtless some of them may appear in the list later in the year.

For the Committee on Appeals,
ALICE REYNOLDS KEYES,
Chairman.

The Committee on College Girls would remind the branches that now is the time to notify *somebody,* if your young people are going out from the home church to some college town. Send word to the minister or to the Alliance officers or to the Central Committee. Here is a case in point: Last year an Alliance member wrote to us that one of her church girls had gone to a certain big city to college, and ought to be looked up. This name was given to an interested worker in the Unitarian church, who had previously made application at the college for the names of students of the liberal faith and had been refused. A note was sent to the girl, inviting her to a seat in the church if she cared to attend, and a welcome was promised. The invitation was accepted, and the second Sunday that girl came with three or four others! Try it. Such efforts need not be restricted to collegians. Whenever young people start out in a new place, it is worth while to let the fact be known to those who would be only too glad to welcome the strangers.

To branches in college communities we say again, "God speed you in your work." The correspondence of the past year shows a distinct gain in interest in this question. We repeat the message of one year ago. Co-operate with your minister in calling on the students and extending a welcome. Co-operate with the branch of the Young

People's Religious Union in their efforts to reach the collegians with literary program or social meeting. See to it that the student who comes once shall wish to come again.

At a meeting in Syracuse, N. Y., the question of "our college girls" was discussed with animation, and with tangible results. Why not consider this subject at conferences and associate Alliances? The twofold nature of the problem makes it doubly important: our duty to our own young people, whose interest in religion needs constant quickening, and that other call, not to be disregarded, to put before college students the claims of a rational belief that appeals to the intellect, inspires to noble living by its emphasis on the dignity of human nature, and teaches the joy of service.

CAROLINE S. ATHERTON,
Chairman of Committee.

Now that the Alliances are planning their winter's work, it is to be hoped that they will arrange their programs along religious lines, thus fulfilling the distinctive purpose for which they were organized.

Many branches, in choosing subjects from all fields, find themselves competing unsuccessfully with other women's clubs.

There is a legitimate place for self-culture and social service clubs, but why should the Alliance duplicate this work when it has its own specialty?

The following program, arranged for the Detroit Alliance, may prove suggestive and helpful to other branches. The plan includes a fifteen-minute paper, with five-minute talks, pro and con, to open the general discussion:

September: "Is Our Religion Vital to Us?" (a) "Causes of Lethargy," (b) "Springs of Enthusiasm." October: "Is Religion an Elective or a Prescribed Course in the School of Life?" November: "The Difference Between Religion and Morality." (a) "What Lack I Yet?" (b) "What Is Spirituality?" December: (a) "Why I Became a Unitarian," (b) "Why I Am a Unitarian." January: "What Are Unitarian Mothers Doing for the Religious Nurture of Their Children?" (a) "Have Mothers the Right to Bias Their Children Religiously?" (b) "Does Religious Freedom Mean Neglect?" February: "Do Unitarians Believe in the Missionary?" (a) "At Home," (b) "Abroad." March: "When Do Forms Become Formalism?" April: "The Worshipful Church *v.* the Institutional Church." May: "Does Professional Philanthropy Tend to Deaden Our Charitable Impulses?" (a) "How Preserve the Personal Touch?"

ELIZABETH B. SHIPPEN.

The growing plan of making complete arrangements for Alliance programs, often before the summer vacation, sometimes finished and in print early in June, has, of course, some points in its favor. In such cases the officers are relieved of any further thought or care, it is true, but it is not always a good thing for the branches. It appears to savor too much of clubdom, of the hurry and rush of the social season so badly congested; of the Christmas magazines, out in October; of the bewildering haste to get ahead which has almost dislocated the calendar. The Alliance program is something to think over and consider. How often it happens that without a single open date something important comes up, some very desirable speaker is obtainable and the

opportunity must slip by because the program hastily put together months before permits no elasticity. The competitive rush for favorite ministers to give addresses has become in some cases a distinct burden on many a generous and kindly man, who dislikes to turn a deaf ear on Alliance calls. In almost all branches there is unsuspected home talent waiting to be brought out, which is much more helpful to the true idea of the Alliance than any number of addresses by celebrities. It will take more thought and care to bring out this talent than to hastily invite a "speaker" to fill up the program, but the results will generally be found more helpful to the branch, as a whole, and to its members individually.

Alliance women have their grateful word to add to the world-wide praises of the life and work of Florence Nightingale. Her name, though little known to the younger generation, who scarcely thought of her as living, brought deep and stirring memories to many of the Alliance pioneers. As the inspiration of the Sanitary Commission in the Civil War she belonged also to American history. Miss Nightingale, it is to be remembered, was the granddaughter of a Unitarian minister, a family of means and position, and courageous fighters in the anti-slavery cause. From childhood she was surrounded by cultivating and ennobling influences. She was no rugged daughter of the soil, suddenly raised up like Joan of Arc for the accomplishment of a great mission, but had been reared to understand that to be of use in the world was a first requisite, and that her sex put no limitations on such usefulness. She early discovered her line of interest and was encouraged to follow it, though in those early days the path was an untrodden one and bitterly contested. She was the first notable leader in what is now called "the feministic movement," and to her women everywhere owe much in the changed conditions of to-day when the value of women's work is fully understood, their influence recognized and their co-operation sought on all questions of human welfare. Florence Nightingale was a beacon light in the best kind of sociology,—definite, uplifting, practical and sane.

The American contingent arriving at Liverpool on the way to Berlin, especially the Boston delegation, were especially pleased at the welcome given them by Sir William Bowring, who with Lady Bowring left so pleasant an impression in Boston three years ago. Sir William, though not in the best of health, is an active and loyal supporter of the liberal faith in England, in addition to his large and generous hospitality.

The Alliance has met with a great loss by the death of Miss Ellen M. Patrick, on July 21, 1910. A life member and at one time an efficient member of the Executive Board, she will be long remembered by her fellow-workers. In Cincinnati or Hopedale or Washington, wherever she made her home, she participated with enthusiasm in all church and Alliance activities, leaving a vacancy hard to fill.

We are much indebted to our First Vice-President for the following communication, which clearly answers a question sometimes asked.—(Ed.)

"Is it not probable that the very familiarity with Alliance methods

which is characteristic of all those who love and work for the National Alliance may yet be a reason why many others who want to join it do not understand how they can do so? To those who are cognizant of the by-laws and who rightfully take it for granted that all members should understand them (which is not always the case), may it not seem like the utterance of truisms,—to keep on repeating that the National Alliance is founded on the existence of branches; that representation comes only through branches, and that branches consist of individuals? Still, every now and then one hears of an isolated woman who wants to belong to the Alliance and thinks she cannot because she is not connected with any church.

"In the early days of our organization, those who labored over the principles and phraseology of our constitution and by-laws placed much insistence upon the establishment of branches independent of existing churches,—that women far off from any church yet might organize meetings of their own, and also upon the probability that such meetings and the formation of branches would ultimately lead to the establishment of churches. While the advantage to a branch of an already existing church was fully recognized, it was still fondly hoped that branches would become, as it were, missionaries in the formation of future churches, as has been the result in many instances.

"So when it is said that one cannot become an Alliance member for lack of some nearby church for her to join, should it not be answered, that all such a woman has to do is to join the branch nearest to her, or any other branch she chooses, regardless of distance, and thus become related to the National Alliance itself? In fact, there are several such members, women in lonely Southern or Western districts, who have joined, for instance, New England branches, and so feel the thrill of relationship between themselves as individuals and the Alliance as a national organization.

"As any other kind of membership would be contrary to the letter and spirit of our constitution and by-laws, might it not be well if occasionally at branch meetings or by communications from the National Executive Board more emphasis was laid upon this point?"

Respectfully yours,

KATE GANNETT WELLS.

The New England Associate Alliance will hold its next meeting in Kennebunk, Me., on Thursday, Oct. 6, 1910. The branch connected with the First Parish Church cordially invites all New England branches to meet with it.

At 10.30 o'clock the greeting will be given by the minister, Rev. D. M. Wilson, followed by reports from branches and from National Alliance departments, with conference and roll-call. The afternoon session, at 1.45 o'clock, will consist of addresses by Mrs. Alberta G. Scott, of Bangor, and Mrs. Clara B. Beatley, of Boston. Circulars sent to each branch contain full information concerning trains.

The appeals stand as follows:

Woodland, Cal.	$500
Eureka, Cal.	400
Morgantown, W. Va.	700
Meadville students	250
Pacific School students	250
Green Harbor, Mass.	400

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

The Sunday School Society exists for the purpose of co-operating with the churches, the Sunday schools and the homes of our constituency in promoting the religious education of the rising generation. The task is large, the responsibility heavy, the opportunity unbounded. Our Society has had eighty-three years of honorable history. It joins hands with a goodly number of co-workers. It deals with life in its formative periods. It aims to promote religion in its simplest and most effective forms. If, as a Society, we plan wise methods and provide adequate materials, we shall deserve and shall certainly receive the confidence and support of those we serve.

One of the chief enterprises of our Society is the publication of manuals, to be used in the school and the home. Of these we now have one hundred and nine on our list. Some of them were issued many years ago, others are of recent origin. Each has been prepared by an author familiar with the subject treated and of experience in teaching. Many of the manuals have been used by the schools of other denominations, and have been highly commended by experts in education.

For the convenience of teachers in selecting text-books, our manuals are arranged in three general groups, each group being again divided into sections, according to the age and advancement of pupils. The general groups we call The Beacon Series, The One-Topic Three-Grade Series, and Additional Manuals. The first two of these groups have the Primary, Junior and Senior grades. The last named has manuals in these grades and also text-books for Kindergarten and for Advanced Classes.

The Beacon Series is the latest group issued by the Society. It was planned and published by a committee whose members had given several years to the study of grading manuals, and who consulted with many experts in religious education. There are twelve manuals in the series, four for the Primary grade (ages 6, 7, 8, 9), four for the Junior grade (ages 10, 11, 12, 13), and four for the Senior grade (ages 14, 15, 16, 17). Each manual is published in three forms (with the exception of Grade XII), in paper covers, in cloth, and in a Teachers' Edition, containing all that is in the others, together with additional matters for the teachers' use. Grade XII has no Teachers' Edition, but is in the other two forms. In these text-books the lessons are taken chiefly from the Bible, but Christian history and doctrine, and the beliefs of other great religious movements have their place. In each case the effort has been made to present the subject matter which the pupils of the age aimed at are supposed to be interested in, the results of psychological research being followed in the arrangement of topics. This series is, therefore, a serious attempt at a scientific graded course of instruction, and has been adopted as the exclusive course of study in many of our Sunday schools.

The One-Topic Three-Grade Series

preceded the Beacon Series in time of publication, and occupies a middle ground between the highly articulated system and the ungraded method. In this series there are seven topics: Early Old Testament Narratives, Story of Israel, Great Thoughts of Israel, Scenes in the Life of Jesus, Teaching of Jesus, Beginning of Christianity, Beacon Lights of Christian History. Under each topic are three manuals, one for the Primary Grade, one for the Junior Grade and one for the Senior. Schools using the full One-Topic Three-Grade Series will require seven years for the course, as each manual is intended for an entire year's work. The school is divided into three sections, all the classes in each section using the same manual, and the entire school studying the same lesson. This series makes possible a certain amount of grading in the work, while preserving the unity of interest that comes from the study of a single topic by all.

The Additional Manuals have been prepared independently, but as each was written with pupils of a definite age in view, they easily fall into well-marked grades. Moreover, as some have been prepared for the youngest and some for the oldest classes, this series includes not only the three grades found in the other two series, but two more, the Kindergarten and the Advanced. This is our largest group, containing seventy-six manuals, the Beacon Series twelve and the One-Topic Three-Grade twenty-one. These Additional Manuals may be used to supplement the other series, or to supply the entire school course, whether following the graded method or not. Among them are many that have long been favorites in our best schools.

It should be clearly understood that this grouping of our manuals is for the convenience of buyers, and imposes no limitations on our schools. Every book published by the Society is complete in itself and may be used independently of any other. A teacher of a Primary, Junior or Senior class may find a suitable text-book in any one of the three general groups here named. If the class is younger than Primary or older than Senior, the text-book will be found among the Additional Manuals. In our Book Room the manuals are displayed according to both series and grades, and teachers are cordially invited to visit this room, where members of the Society's staff will be glad to assist in a proper selection. A catalogue of all our publications, with topics similarly arranged, will be sent freely to all who apply for it. Our Society seeks no profit on its publications, and makes no charge for its services. If we can make the work of religious education in our churches easier and more effective, we shall have accomplished our one purpose.

Business men with whom we have consulted urge that a summary statement should be made of the Society's purposes and the amounts required to carry them into effect. In accordance with this suggestion we make the following statement of our needs, wishing it to be understood that the sums thus named are in addition to the regular demands of the Society, for which the usual income is supposed to be sufficient.

First. There are some immediate needs which arise out of changes brought about with the incoming of the new administration. These are:—

(*a*) The President acts also as Field Secretary, devoting as much of his

time as possible to the services of our Sunday schools throughout the country. For his travelling expenses we estimate that we shall need about $1,000.

(*b*) Our Sunday-school paper, hitherto a bi-weekly, has been made a weekly, and the price reduced to 25 cents a year. This step was taken in order that it might be brought more freely to the pupils of our schools, and thus made a valuable missionary organ. This reduction in price will bring us, we anticipate, a deficit of about $500.

(*c*) In order that the Society may be thoroughly national in its scope, we wish to develop local centres in some of the largest cities of the country. For this purpose we shall need during the current year another $500.

(*d*) The success of the Sunday-school Institutes at the Isles of Shoals and at Meadville has created a demand for similar though briefer institutes in many localities. It is the wish of the President that these be held in as many places as possible. It will frequently be necessary to secure the services of kindergartners or teachers of advanced grades to co-operate with him in work. For this again it is estimated that we shall need $500.

(*e*) The publication of the Beacon Series, so far as that work has been carried, has exhausted the special funds set apart for that purpose. To complete that series, other manuals are to be issued, and probably one other not of that series, but which commends itself as likely to be extremely useful. For these publications we shall need at least $500.

The five items thus enumerated represent an immediate need of $3,000.

Second. In order that our work may be effectively done and our denomination take the place among religious educational forces to which it is entitled, we should employ, with as little delay as possible, a thoroughly trained specialist in religious education. While no individual is as yet under consideration, we believe that such an officer could not be secured for less than $3,000 a year, counting his salary and incidental expenses. It is our earnest hope that we may be able to add such a worker to our forces within the present year.

Third. The strength of any public and missionary endeavor is largely dependent upon the amount of its invested funds. We have at present about $27,000 thus invested. We should have within a brief period at least $100,000. We are willing to wait a little for this fund to develop, until we have demonstrated to our constituency the value and permanency of the kinds of work we are now undertaking. We wish, however, that those who appreciate the importance of ministering to the young people of the liberal faith, and of educating them into membership of the church of the future, would bear this important matter in mind, and remember us with their gifts or legacies in whatever amounts they feel able to give.

Our hearts have been greatly cheered by a recent gift of $500 from a friend who does not desire publicity. We hope that this is but an earnest of what we are to expect in the future from the loyalty of interested friends. While comparatively few are able to give in such large amounts, we wish it to be understood that it is the good will we most prize, so that gifts of whatever amount will be gladly received.

At the last meeting of the Directors

of the American Unitarian Association, Mrs. Clara B. Beatley was appointed a Billings Lecturer. Her work is to be in the interest of religious education and among our Sunday schools, and her appointments are to be made through the office of the Sunday School Society. Here, then, is our Field Secretary, for whose appearance we have been waiting, pleading and working through many long years! That this great help has come through the courtesy of our older sister organization makes it all the more significant. The work our Society undertakes lies at the heart of our denominational problems. Our various organizations, pursuing their different paths, work toward a single end. What strengthens one helps all. The fact that the Association, in thus stretching forth a helping hand to us in our hour of need, is, in reality, doing its own work in another way, does not detract in the least from the courtesy, the generosity, the Christian brotherliness of their act. Many a heart beats more joyfully because they have taken this course.

Mrs. Beatley, as hundreds of our readers know, though all may not, has been for seventeen years superintendent of the Disciples' School, Boston. Here she inaugurated and perfected a graded system of lessons, raised the standard of instruction until every class is taught by an expert, and infused into the school a spirit of reverence that of itself would make any school worth all it costs. In the ripeness of her years, and with the wealth of this almost unique experience, Mrs. Beatley is admirably adapted to serve our cause. She will visit the schools, hold teachers' meetings and parents' meetings, and address Alliances or other gatherings of interested people. Requests for her services may be sent to this office, or to her home address, 11 Waban street, Grove Hall, Mass.

We receive at this office many requests from ministers and Sunday schools for trained superintendents and pastors' assistants, for whose services modest salaries are offered. The demand already exceeds the supply, and seems to be increasing. Our churches are learning that work for and with our children and young people is of the first importance and that it is of such a nature that skill, acquired by experience, or by training, is as necessary here as in the pulpit or in the public schools. Every well-organized and disciplined Sunday school ought to develop such workers, sparing from their best those who can assist other schools to a higher level.

The Tuckerman School is doing an admirable work in training such helpers. Our schools and parishes will do well to be watchful for promising young people, who may be sent to this school to be prepared for service. Its sessions, for the current year, begin Oct. 4th. By the following day the work will be in full force, Dr. Crooker beginning then his series on "Christian History." This promises to be an admirable treatise of a most important subject. Others than regularly enrolled students may attend these lectures, on payment of a small fee. Mrs. Guild, Dean of the Tuckerman School, and Mrs. Beatley, the newly-appointed Billings Lecturer, have been asked by the President of the Sunday School Society to co-operate with him in securing employment for graduates of this school and others, as superintendents, teachers and parish visitors.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Henry H. Saunderson, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Our Year's Work

This is the first number of Word and Work for the year 1910-11. Attention is called to some specific things that should be accomplished during this year among the young people of the Unitarian churches. We desire to

a. Make as vital as possible the fellowship among the young people's societies that are affiliated with the national organization.

b. Seek to bring into fellowship existing organizations of young people in other Unitarian churches.

c. Organize the young people in the Unitarian churches which have no young people's organizations.

d. Interest the young people of the denomination in the support of the work in our college town churches, especially in the employment of "student assistants." These assistants are students who work, with the minister, among their fellow-students.

Union-at-Large Report for the Year 1909-1910

The membership of the Union-at-Large in May, 1910, numbers forty-four. It is considerably smaller this year than last, a fact which is not so discouraging as it looks, and is explained thus: The line of work laid out for the Union-at-Large by last year's committee has seemed a little impractical this year in view of changed conditions; and it has not been closely followed. To state it briefly, the plan for *this* year was to give each member of the association more individual attention in the distribution of reading matter. With this end in mind a larger committee was formed. The first duty of the committee was to find out accurately just what proportion of the names on the membership list of the Union-at-Large were actually receiving the literature sent out, and to thus ensure the greater effectiveness of the work. The result of the investigation was that the Union-at-Large began the year with a membership of about thirty names, in contrast to the ninety of last year. This number has now grown to forty-four, but forty-four sounds very small compared with the one hundred and eighteen mentioned in the report of last May. However, the committee feels sure of the interest of each one of these forty-four members, and hopes for growth in numbers in the future.

With the smaller membership—which is also homogeneous—the committee has felt less need for individual attention, and so has continued the old method of sending one tract each month, with the Word and Work, to every member. Half the members are students in training schools or colleges, many of the others are recent graduates, who are teaching or in business; and all are equally interested in the grave questions of the day. For this reason it has been thought well to send them the newer publications of the American Unitarian Association, in order that those

who are far away may keep in touch with the late developments of Unitarian thought. Of the eight sermons or addresses sent out, six are of recent issue,—within the last year.

The aim of the Union-at-Large, as it has been often stated, is to bring together those young people of Unitarian belief and training who are temporarily situated where there is no Unitarian church; and to keep them in touch with the work and thought of the Unitarian leaders. The policy of the committee this year has been to emphasize the new rather than the old, with the idea that thus will members of the Union-at-Large feel themselves an intelligent part of the progressive church of to-day.

MARGUERITE FELLOWS,
Chairman of the Union-at-Large.

Young People's Day at the Shoals

Wednesday, July 13, was Young People's Day at the Shoals Summer Meetings. Morning worship was conducted in the stone meeting house by Rev. Alson H. Robinson of Newton Centre, Mass., and as this same day witnessed the departure from Boston of the tourists bound for the International Congress, Mr. Robinson took occasion to make this the theme for his discourse.

The forenoon meeting was addressed by Rev. Sydney B. Snow, of Concord, N. H., on "The Principle of Growth in Religion." Later a reunion of about fifty members from sixteen different unions was held in the hall. After a devotional service, conducted by our treasurer, Mr. O. Arthur McMurdie, brief reports from the delegates present were given; and Rev. Henry W. Foote, the Field Secretary, presented the need in the college town churches for student assistants, urging in closing increased contributions to this end.

Besides the treasurer, field and office secretaries, there were in attendance one vice-president, one of the present board of directors, and three former members.

Rev. John H. Holmes offered a few words of greeting and congratulation at this time, and it was unanimously voted to send the greetings of the assembly to our president, Rev. Henry H. Saunderson, in Berlin, Germany, who has since expressed much pleasure at the remembrance.

The evening lecture on "The Religion of the Common Life," by Prof. Charles Zueblin, of Boston, was full of interest.

The Finance Committee

One of the most important committees is the Finance Committee, and is to consist of Mr. Sanford Bates, *Chairman;* Mr. Harold S. Lyon, Miss Mallie J. Floyd, Mr. O. Arthur McMurdie, and Rev. H. H. Saunderson.

Before many weeks the Finance Committee will send out a budget, and there is reason to expect that the response to this appeal will be both prompt and generous.

Life Members

One new Life Member has been added since last reported in these columns,—Rev. Earl M. Wilbur, of Berkeley, Cal. The total is now 162.

It will be remembered that last year was the banner year in our Life Membership work, the number having almost doubled. It is expected that this year will bring many additional names; and it is especially felt that

every union ought to make a splendid effort to make some one of its members or some person in the parish a Life Member of the Young People's Religious Union.

Miss Edith Melvin, of Concord, Mass., is still chairman of a special committee to secure additional Life Members, and she will be glad to enroll members or to advise in connection with this department of our work.

Berlin Delegates

The Young People's Religious Union was represented at the recent Congress of Religious Liberals, held in Berlin during the early days of August. We were fortunate in having as our official delegates the president, Rev. Henry Hallam Saunderson; an ex-president, Mr. Percy Atherton, and Miss L. Caroline Brown, of Concord, Mass., the president of the Smith College Unitarian Club of Northampton. The president reports a fine trip and an especially good number of young people in attendance.

Greetings From the Young People's Christian Union

The following resolution was unanimously adopted at the twenty-second annual convention of the Young People's Christian Union of the Universalist Church, held in New York, July 6-13:

Resolved: That the Young People's Christian Union reciprocate the cordial greeting of the Young People's Religious Union of the Unitarian Church, and extend to them our hearty co-operation in the work of extending God's Kingdom.

Such an expression of kindly feeling on the part of our Universalist friends is certainly an evidence of the good will and mutual sympathy existing between these two kindred organizations.

Meetings of the Boston Federation for 1910-1911

The secretary is frequently asked for the dates and places of meeting of the Boston Federation, many of the local unions wishing to print these facts on their calendars; it may, therefore, be interesting to note that the Autumn meeting will be held on Sunday, Nov. 27, at Brighton, Mass.; the mid-winter gathering, Sunday, Feb. 26, 1911, at Bulfinch Place Church, Boston; and the annual meeting on Sunday, April 30, 1911, at the Church of the Disciples, Boston.

Points and Lines

The annual report of the secretary has been sent to all our unions and settled ministers; and any who are not already in receipt of the report should write to headquarters for it.

Remember, too, to send all changes in the names or addresses of the officers of your society to the office secretary, Miss Torr.

The names and addresses of young people away from home, either at school, in college, or in business, is also solicited. The Union-at-Large is the branch of our work having charge of these absentees, and the committee is desirous of keeping these in touch with what is going on in the Unitarian world. Names may be sent to Room 11, 25 Beacon St., Boston, Mass.

The Pilgrim Federation has appointed a committee that is to consider the advisability of a uniform course of study for the various unions within its jurisdiction.

The many friends of Mr. Carleton Ames Wheeler, a former president of the Y. P. R. U., will be interested to learn that he has accepted an appointment as Instructor of Modern Languages in Tufts College for 1910-1911.

Unitarian Young People at the Berlin Congress

A surprisingly large number of Unitarian young people attended the World Congress of Liberal Religions in Berlin this summer. We had three accredited delegates from the Young People's Religious Union, but a considerable company of other young Unitarians went to Berlin. Among those on the "Devonian" were:

Miss Vivian Humphrey, Rochester, N. H.
Miss Helen Heywood (Vassar, '12), Indianapolis, Ind.
Miss Ruth B. McKean, Cleveland, O.
Miss Helen Brigham, Westboro, Mass.
Miss Caroline Brown (Smith, '11), Concord, Mass.
Miss Margaret Numsen (Vassar, '06), Cleveland, O.
Miss Florence Cobb, Milton, Mass.
Miss Anne Putnam, Houlton, Me.
Miss Winifred Kennedy, Cleveland, O.
Miss Margaret Burnham, Houlton, Me.
Miss Lucy Ropes (Radcliffe, '07), Salem, Mass.
Miss Winifred A. Storer (Western Reserve, '00), Cleveland, O.
Miss Frieda Billings, Sharon, Mass.
Miss Caroline B. Shaw (Radcliffe, '01), Cambridge, Mass.
Miss Mary N. Phillips, Sharon, Mass.
Misses Marion L. and Ethel Thayer, Church of the Disciples, Boston, Mass.
Rev. W. D. Smith, Peabody, Mass., and the President, Rev. H. H. Saunderson, Cambridge, Mass.

Other Unitarian young people went on other ships, making a company of about thirty who went to Berlin.

On the "Devonian" were a number of young people of other denominations, also going to Berlin, including the accredited delegates of the Universalist Young People's Christian Union. A significant meeting was held on board the ship by these young people of several denominations. The young people were an important factor in the religious and social life of the people making that never-to-be-forgotten voyage of the ship, which was completely filled with delegates to the great congress.

Our Wide Horizon

The young people of our churches are coming into the life of the liberal faith at a significant time. Never before did the fellowship of the liberal faith reach so far; never before was the spiritual horizon so wide. Some of the Unitarians of the older generation found their imaginations severely taxed in grasping the meaning of the Unitarian fellowship in our own land, as it extends from sea to sea. It is a greater tax on the imagination to apprehend the new wide fellowship into which we have entered with the liberals of many lands, a fellowship which is world-wide.

Fortunate are those young Unitarians who have grasped the meaning of this fellowship through having a share in the Berlin Congress, and who will always have this wide horizon in their religious thinking. Their experience will kindle the imaginations of many others, and their influence will "grow from more to more." For indeed our liberal faith is not a small thing nor, any longer, an obscure thing. "Their line is gone out through all the earth and their words to the end of the world."